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Young Friends Number



Report of the
Seventeenth General
Conference

Held at Penn College
Oskaloosa

ON THE HORIZON OF THE CHRISTIAN CHURCH

AN EVER PRESENT NEED EMPHASIZED

Religion has not been deserted by the young people of today, nor will the need for religion ever pass in any generation as long as human life is what it is, in the opinion of President James Rowland Angell, of Yale University. Speaking at the celebration of the fortieth anniversary of the founding of Dwight Hall, the Y. M. C. A. building, Dr. Angell compared conditions today with those of the period following the American Revolution, when it was assumed by the intellectuals of the time that "never again would educated men give credence to the tenets of any revealed religion, and least of all to those of Christianity." "But despite this fact," continued Dr. Angell, "the next century saw some of the most profound revivals of religious interest, affecting the entire life of the college and leading great numbers of students into the ministry and the mission field." The World War also brought in its wake an iconoclastic attitude among the younger generation toward the old faiths, and the tendency to "have at one's tongue's end all the catch phrases of the nihilistic and blasphemous writers of the day" became a mark of good form and sophistication. But this, Dr. Angell believes, does not mean an end of the need for faith; for, although "history teaches us that particular faiths and particular ceremonials flourish and pass, it would also seem to teach quite clearly that there is in the life and nature of a man something which demands satisfaction nowhere found except in religion."

STUDY CONFERENCE FOR WORLD STUDENTS

A study conference entitled "World Students and the Christian Church" is being called by a Commission of the Continuation Committee of the Interdenominational Student Conference, held at Evanston, Illinois, during the Christmas season last year. To this conference are being invited forty leading foreign, and forty representative American students, together with twenty non-student mission experts. They will meet September 10-17 to examine the foreign program of the church as it appears to students, and to

assist the Church in its approach to the foreign students in the United States. The exact place of the conference has not yet been decided upon, but it will be held somewhere in the vicinity of New York City. Although the students will have liberal opportunity for unhampered and unhurried discussion, this conference will differ from the method employed at Evanston, in that the progressive minds of both Youth and Maturity will be joined in approaching the problems which they face in common. The collective thinking of the group will no doubt result in definite recommendations to the church boards concerning the type of missionaries needed in the future, and the method of Christian approach to foreign peoples. The tremendous changes which the churches have faced in the foreign field during the last few years, demanding new light and careful thinking, accounts in some measure for the enthusiastic support which this Conference has received from the various mission boards. The Church will be very likely to take cognizance of the deliberations of this carefully chosen group. The Student Volunteer Movement and the Friendly Relations Committees of the Christian Associations are cooperating in the promotion work for the conference. The Executive Chairman is Mr. George Paik, a Korean and a graduate student of Yale University. Conference headquarters are at 150 Fifth Avenue, New York City.

GEORGIA NOW HAS NEW CHILD LABOR LAW

For decades Georgia was pointed out as one of the great American States where child labor was only limited by the endurance of the young victim of wage slavery. We are glad to report that now the State Legislature of Georgia has passed a child labor law that compares favorably with similar laws of northern States. Hereafter no child under 14 may work in any public place or occupation declared by the Board of Health to be dangerous to life and limb or injurious to morals or health. And those under 18 who wish to go to work in industry must be able to read and write and furnish certificates that they are in good health. The law applies to blacks as well as whites, but agriculture is excepted from its provisions. Modern capitalist production, especially in the textile industry, is getting so complicated that child labor does no longer pay the capitalists. It is also more and more recognized that the neglect of the children's education, in the long run, is detrimental to capitalist production for profit. While it is true that so-called unskilled labor in industry can be more readily employed where machinery is most developed, it is also true that the attendance of modern machinery also requires more or less intelligence and sense of responsibility. Thus Capitalism itself is gradually driven toward recognizing the need and necessity of abolition of child slavery.—*The Plaindealer*.

INDIAN GIRL WINS MT. HOLYOKE PRIZE

Mt. Holyoke College has announced the award of the Henry Morgenthau prize to Ruth Muskrat of the class of 1925. A Cherokee Indian girl, Miss Muskrat won the coveted honor as the member of the class who, in her first year out of college, has done the most to pass on her education to others. The award comes as a recognition of her work for the people of her own race. Following her graduation last year, she returned immediately to Oklahoma to be among her own people. She served as Dean of Women at the Northeastern Teachers' College of Oklahoma last summer. At present she is teaching at Haskell Institute, the largest school for Indians in the United States. Her chief concern is the difficult adjustments which the educated Indian boys and girls face when going back to the old life on reservations or beginning anew in strange cities. During her college vacations she was with the Y. W. C. A., working among girls and women on the reservations. From her early school days she has been closely identified with the movement. While still in college she went to China as the first American Indian delegate to an international student gathering.

Forty-nine

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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The Presence in the Midst

A REAL conference is not made—it grows. It may and should be “set up” in respect to certain important arrangements that are necessary. But the direction in which it will go cannot be charted. That is a matter of the spirit, which is not subject to the mechanics of plans and programs. A conference, moreover, is not the mere sum of the personalities who come together to comprise it. It represents the action and reaction of those personalities upon each other. If the conference is successful, a corporate spirit emerges which expresses itself in a common experience and a common aspiration. Something has happened that numbers cannot account for.

So judged, the Young Friends General Conference held at Penn College, June 25 to July 4, was a conference in fact as well as in name. Meeting a day before registration began, some of the leaders considered the advisability of throwing out some spiritual objective for the purpose of focussing the thought of the young people helpfully. However, aside from expressing briefly the general purpose of the Conference, this was not attempted. High ideals were voiced, to be sure, but the Conference was left to work out its own salvation—if it was to be saved. The faith required to follow such a course on the part of the group, involves no less fear and trembling than in the case of the individual, but there is no other way. Otherwise, it is a convention we have and not a conference.

For a few days, while the Conference to all appearances proceeded very satisfactorily, there was no general sense of direction felt. The young Friends, though serious and thoughtful, were moving about more or less as unrelated parts of the group. Then a change was discerned, almost imperceptible at first, but becoming steadily more marked to the close of the Conference. An atmosphere of quiet earnestness pervaded the campus, in which those in attendance seemed to have become one in the serious quest of what it really means to be a Christian.

It appealed to us increasingly that the Conference was really a series of evangelistic meetings in the best sense of that much used term. The concern was first an individual one. Under teaching that was tender and inspiring our young people communed with God and with each other on the meaning of true discipleship in their own lives. It seemed to us that more emphasis than usual was placed here. For this reason, no doubt, the consideration of the social aspects of Christianity was deeper. Questions of relations between classes, races and nations were less formal and objective, less academic and detached. They were not introduced from without, but rather grew up from within as the expression of a richer personal ex-

perience of Christ in the individual life. This is as it should be, of course. It was this order of experience that made early Friends in the days of Fox so great a power.

This atmosphere of spiritual quest permeated the lecture halls and the study-class rooms as well as the more purely devotional periods. Information on important issues and on methods of work was not wanting, but the emphasis was placed upon the underlying spiritual values as essential.

Two or three days before the close of the Conference, one of the speakers referred impressively to a picture with which many of our readers are familiar. It is the picture of a Friends meeting being held in the historic Jordans Meetinghouse in England. Bowed in silent devotion are the heads of the worshippers, while a little above but among them appears the Christ they worship. It is called “The Presence in the Midst.” The allusion was hardly made before it flashed across our mind that this was the interpretation of this year’s Young Friends Conference. Young Friends in attendance were finding Christ as the center and inspiration of their lives; were finding him also as the solution of the complicated and troubled relationships of social life, in the home community or in far away lands. To have Christ in the midst—that had become the corporate thought, the common aspiration.

Looking back upon such a meeting, it is easy, we realize, to generalize and to read into it more than is justified that will fit into our interpretation of it. We offer one striking incident that will certainly tend to warrant our general conclusion. The climax of spiritual experience came on Friday evening and Saturday forenoon, when young Friends seemed lifted out of themselves in a new consecration. Now for years, the last Saturday night of the Conference has been designated as “stunt night,” when the various Yearly Meeting delegations in attendance make fun and merriment for each other. The usual program of stunts was scheduled this year as usual, but by the close of the Saturday forenoon program, the general mood did not seem to fit into an evening of rollicking jest. We felt it to be so and found that others felt similarly. It was from the young people themselves, from the body of the Conference, however, that the suggestion came that the program of stunts be eliminated. When the question was put to the group as a whole, it was voted unanimously to substitute a recital of pipe organ music in the chapel. This did not imply that the stunts were objectionable in themselves or that they should have no place in a conference program. It did mean that the young Friends had come into that deep sense of worship and devotion which they would have furthered by an hour of

uplifting music rather than interrupted by an hour of hilarity. We felt this incident to be significant and deeply suggestive of the spirit of the Conference.

What the Society of Friends as a whole needs, is to go out sincerely on the great spiritual quest as these young Friends are going. If, like them, we could so come together, in spirit if not in "one place," as to feel the Pres-

ence in the midst, what a difference it would make in us—and in the world through us! There would be elimination of things far more obstructive to spiritual growth and power than the innocent amusement set aside by our young people at Oskaloosa. How much of prejudice and pride of opinion would go out and how much of constraining love would come in!

The Conference in Perspective

Some General Observations

There is apparently but one way to attend a conference—and that is to attend. Within the nine years during which the Young Friends General Conference has been held on the Earlham campus at Richmond, Indiana, we have generally been present, yet not present. When one lives at home and is subject more or less to the daily duties that call from a busy office, it is almost impossible to identify one's self sufficiently with a group meeting of several days' duration to really become a part of it. While we have usually been able to attend most of the lectures and open forums, we have not thus been able to get into the very heart of the Conference. It has been as if we were outside looking in. It was different this year. We lived on the Penn College campus for the greater part of the conference period, our position being therefore reversed. We were on the inside looking out.

Because of the different viewpoint, it is difficult for us to compare this year's meeting with those that have gone before, even if such comparison were beneficial and desirable. It is so easy in the enthusiasm of the latest experience for one to say that this or that meeting is the best one ever held. While this attitude of mind is commendable, the accuracy of the impression may well be doubted. However, there is a certain degree of helpfulness, we believe, in attempting to measure our progress by past achievement. We were therefore interested in hearing the impressions of those who have seen and felt the inside of past conferences as we have not done. There was a very general expression to the effect that the 1926 gathering marked a real advance in the Young Friends movement in this country.

From the point of view of attendance, this year's gathering marked little difference, numerically at least. The actual registration reached a mark somewhat over 250, with a considerable number of others present for brief periods. The geographical distribution of those present was such as to justify the term *General Young Friends Conference*. When the Conference has been held at Earlham, the major part of the attendance very naturally came from Indiana, Western and Wilmington Yearly Meetings. Correspond-

ingly, Iowa this year furnished rather more than half of the registered attendance. On the other hand, it is significant that there were forty present from east of the Alleghenies and about thirty from the district between the Alleghenies and the Mississippi River. As usual the attendance from beyond the Rocky Mountains was negligible in numbers, although six were on hand this year from California. Perhaps most impressive of all was the large number present from the conservative group of Iowa. There is no doubt that in proportion to numbers, this group was the best represented of any, far or near.

What were some of the factors in the success achieved by the 1926 Conference? In the first place, we should mention its physical setting as given by the beautiful campus and commodious buildings of Penn College. It was an artistic setting and also a very advantageous one for the purposes required. While enjoying the beauties of the Penn campus, one can hardly realize that it is so new. In fact the general impression is one of such harmony and permanence that it is difficult for one to appreciate that it has all been brought about since the fire which destroyed the old Penn College ten years ago, after which a new site was selected. Many were the expressions of admiration heard given by those who saw the College for the first time and especially from those coming from a distance. The equipment of the campus is such that from the point of view of handling the Conference activities successfully, it made little difference whether the weather smiled in sunshine or scowled in rain. The reluctance with which the young people left the inviting green of the shaded places of the campus was softened by the satisfaction of meeting in the beautiful Spencer Memorial Chapel. And not the least of the attractions of the latter was found in the beautifully toned pipe-organ which the guests were privileged to hear frequently.

Matching these physical advantages was the gracious hospitality of the College management which had apparently left nothing undone for the comfort of the young people. As mentioned in our editorial letter in last week's issue, the Young Friends Confer-

ence slightly overlapped the School of Methods in Religious Education, an interdenominational Iowa enterprise, and in addition, the College was running its regular summer school. Despite all the complications involved, everything was arranged without friction and everybody was comfortably cared for. President H. E. McGrew and Manager I. W. Cook were constantly solicitous for the satisfaction and comfort of their guests and won a warm place in the hearts of those so well served.

There is always a zest and a freshness in new surroundings. This was the first time young Friends had met west of the Mississippi and that fact contributed to the enthusiasm manifested at Oskaloosa. For an unusual number, no doubt, this was the first General Conference. It came therefore as a discovery and a revelation. "Is the Conference always like this?" "I have long read of these meetings, but had never dreamed they were so fine and helpful." "I can never estimate what this Conference has meant to me." These and similar expressions were frequently heard on the campus.

Another contributing factor was found in the fact that the personnel of the 1926 gathering was distinctly older than for the last few years. This was a natural accompaniment of going to a new location in which the territory had not been "worked over" before. Within recent years the high school age has tended to predominate, but at Oskaloosa this group was a very small minority. While the Conference management by no means minimizes the needs of the younger group for religious instruction and inspiration, it very properly feels that it can achieve better and more permanent results through working with an older group of young people who are already shouldering the burdens of the Society of Friends.

The Young Friends management made a departure this year that we think was justified by its results. We refer to the fact of the greater use made of young Friends themselves in the leadership of the Conference. For example, the open lectures, instead of being delivered by one or two speakers brought in from the outside, were given by members of the Conference itself. This made it more truly a *Young Friends*

Conference and worked toward greater continuity of purpose, strange as it may seem. While a different speaker appeared each day, he was in tune with the spirit on the campus and made his contribution serve toward this development. The high standard of the lectures thus delivered gave ample evidence that our young Friends do not need to go beyond their own group for the talents of real leadership.

Furthermore, the problems treated in the open forum period were unusually practical. The questions discussed had to do very largely with definite issues confronted by the Society of Friends. Here again instead of having one or two to lead these forums, the leadership was widely distributed.

This year's Conference was perhaps less ambitious than others have generally been. We refer to the fact that no attempt was made to deliver itself of a formal message

to the world. In keeping with what we have already said editorially, there was an undoubted inclination toward thinking more and speaking less. Putting it in another way, it was the manifest conviction of the young Friends in attendance that the best way in which to express a conference message was not by a formal statement, but through the individual life of those who had been permitted to spend those ten busy, sentient days on the Penn College campus.

Every Day In Every Way

The Conference by Calendar

Heretofore the annual report of the Young Friends General Conference has been in the nature of a symposium. Assignments of different features have been made to various attenders who attempted with varying degrees of success to reproduce the content of the Conference. This year the management asked the Editor himself to cover the Conference in his own way. Whatever of advantage there may be in this departure, it has the limitations of being practically a one-man report, although we have occasionally drawn from other sources of information, particularly upon the excellent daily reports furnished the Oskaloosa *Herald* by D. Elton Trueblood.

We are making a little experiment in this year's report. No attempt is made to give a resume of the study courses, as in years past. Instead, we venture to picture the Conference in action, day by day, as we saw it. Given the freedom of the Conference, we made the rounds of the different classes and groups, with the purpose of getting a cross section of the ten days' activities. In some respects, it is a picture rather than a report that we would give. It may be no better than the conventional report, but it is at least different.

While waiting for the Conference wheels to begin to turn, let's take a birds-eye-view of the national landscape to "see what we can see." Away off there to the east and south we descry a three-ply automobile caravan heading in our direction. Something tells us that it is the Maryland and Virginia delegation, headed by Lewis Moon and Leslie Frazer. Theirs is a precarious headship, however, since this contingent is largely feminine and rather aggressively so, we would judge, from the sound waves that beat upon our ear drums. Turning in the other direction we see a car from the far southwest, bearing bravely toward us. It flaunts a Whittier label and carries Roland White and Randolph and Wilmer Pyle. From the western plains of Nebraska, and even from the wide stretches of

South Dakota, we see the automobiles rolling Pennward. Turning eastward again we recognize a conference veteran, John T. Chappell of Maryland, bringing a load of Hoosiers which he has kindly picked up enroute. There is also a rough and ready car bearing four Haverford College graduates of this year's class, who are out to "see America first." Looking about us, we observe cars speeding toward us from over the rolling Iowa landscape. But they are not all coming by the automobile route. An eastern limited heading westward, carries a special Pullman bearing the big delegation from Philadelphia and vicinity. Others come singly and by twos and threes, from far and near, all converging upon Oskaloosa and Penn College, the present Mecca of American Young Friends. It is an impressive sight.

THE FIRST DAY

Friday, June 25

In the evening the Conference came together officially for the first time in the Spencer Memorial Chapel. George Selleck, Chairman of the Board of Young Friends Activities of the Five Years Meeting, before introducing the speaker of the evening, made a few appropriate remarks outlining the purposes of the succeeding ten days. "What are we here for?" was the question which he put directly. Three purposes were named. First, the Conference offered adventures in fellowship. As day succeeded day, the helpful realization of this purpose was increasingly experienced in the wealth and breadth of personal associations. Second, the Conference should bring a new appreciation of what Christianity means for the life about us, in applying the principles of Jesus, to everyday issues. Third, and most important of all, we had come to seek the inner reality of Christ in our own lives.

Dr. Elihu Grant, of Haverford College, brought the first of his series of three lec-

tures. Preliminary to his address itself, he gave a fine, high appeal for personal co-operation in the quest of the greatest spiritual treasure to be found in the Conference; namely, in the enrichment of personal life in making us truer Christians. This he held to be far more important than to be able to go away and say that this was "the most successful Conference ever held." In fact this cannot be truly said except on the basis of such personal, spiritual enrichment.

The growth of a personality might be termed as the general theme of this inspiring address. It was approached from the point of view of independence which is a primary quality of individuality. In an eloquent way, Dr. Grant first sketched the historical background of physical and national independence, with its various implications. He then shifted from this conception of independence to that of personal and spiritual independence of which various conceptions were suggested. True independence in its best sense is gloriously creative and makes for freedom of personality. A large term is this, the conception of which was finely illumined by the speaker. Independence was referred to as the kindergarten to the school of freedom. Withal, this opening address was a fine interpretation of the meaning of growth in the freedom of personality and laid an excellent basis for the work of the Conference.

MORE OR LESS UNOFFICIAL

"How did you come?" This was a very common salutation as the incoming delegates greeted each other. It had particular reference to the way in which the visitors travelled to Oskaloosa after reaching the Iowa boundary line—especially those who came by train, or what purported to be a train. Experiences were many and varied and naturally lost nothing in the telling. The dignified Chairman of the Conference might be expected to come by distinctive conveyance. He did—by freight train; and along with him was Esther Balderston

Jones of Tokyo, New York and Nashville. Others approached by a jumpy little electric car which evidently could well be the original of the Toonerville trolley. However, we are informed that it is characterized in these parts as the Doodlebug. From Burlington the Philadelphia delegation ambled along for four or five hours, in which they covered some one hundred miles and made 27 stops. These are suggestive of the many spirited travel narratives heard about the campus.

Let it be recorded, however, that while Oskaloosa is not on a main railroad highway, we have never sought a place that has so many avenues of approach. To seek it out undirected is a real adventure as many of our young people learned. On each visit we have learned of new possibilities of arrival, which seem so well nigh exhaustless that we suggest an inquiry into them as the subject of a doctoral dissertation in the economics of transportation.

It appeals to us that there is a beautiful appropriateness in the local place names hereabouts. The county is Mahaska, the name of an honored Iowa Indian chief, while the town bears the name of his daughter. What more fitting, then, that the Quaker College memorialize him whose name is synonymous with friendly relations with the Indians!

Conference visitors first came together unofficially in the large and attractive dining room of the Women's Dormitory for the evening meal. Has there ever been found a more pleasant and effective means of acquaintance than that of eating together? Not that we know of. It is a sacrament of life in the observance of which we all unite.

In his opening lecture, Dr. Grant admonishes that some of us are starving to death because we do not think enough—we need to show more intellectual sweat. Righto! And he gave his hearers enough intellectual food to try them out. We frankly confess to some mental perspira-

tion by the time he was through—but we liked it that way. In connection with the intellectual exercise given, there was joy in the perfect diction and in the eloquent flow of words. Incidentally, here is a question mark. Dr. Grant executed perfectly (so far as we could judge) the gesture of drawing the sword. Where did he get it?

THE SECOND DAY

Saturday, June 26

By previous arrangement the Editor was compelled to absent himself from the Conference for two or three days, during which he attended Honey Creek Quarterly Meeting and made a swing around the circle of Iowa Quakerism in company with Charles O. Whitely. This trip requires a story of its own to appear in a later issue. For Saturday, Sunday and the greater part of Monday's program we are having to rely largely upon what others said of the Conference activities.

From the viewpoint of Conference organization, Saturday was a day of beginnings. The devotional groups, each under a previously appointed leader, were assigned at breakfast and met immediately following. The campus was fairly dotted with them as they sought the open grassy places here and there. An intensive study of the Sermon on the Mount formed the basis of this year's devotional hour under the general direction of Ben Cherrington, of Denver, Y. M. C. A. Secretary for the Rocky Mountain States. He met the group leaders for an hour each day right after lunch to help prepare them for the following-morning's period.

Following the devotional hour from 7:30 to 8:25 came the two class periods from 8:30 to 10:20, in each period there being a choice of five subjects. We will note these later as we have opportunity to visit the various classes.

At 10:30 occurred the first open lecture, delivered very appropriately by the Chairman of the Young Friends Board and Conference, George A. Selleck.

His theme was "How Large is your Bible?" He showed that our Bible is only as large as that part we know. He then pointed out that the value of the Bible for us today lies in the abiding spiritual experiences found there. While modes of living and thought may change, the problems of the human spirit remain essentially the same. It is because the Bible deals so accurately with these that it means so much today in our modern age. He spoke of three ways in which we can know the Bible better: (1) knowing its beauty spots; (2) knowing its character; (3) knowing the individual books. In this last, the speaker illustrated what he had to say by telling the story which lay behind the Epistle to Philemon,

then by reading the Epistle itself in the light of that, using Goodspeed's version. He closed by urging that we not allow our Bible to become what Bruce Barton calls "The Book that Nobody Knows."

The first Open Forum or Discussion period at 11:30 was well led by Lewis C. Moon, on the subject of "Missions." People responded well and asked many questions. Conference leaders were well pleased at the way the Open Forum started off.

Apart from some small group and committee meetings, the afternoons were given over largely to recreational activities. These were profitable for instruction as well as for exercise, since the supervised sports were directed, by Wm. J. Reagan and J. Curtis Newlin, with a view to developing recreational leadership among the delegates participating. To lead off with, there was a volley ball game between the East and the West—result not recorded. Many wielders of the racquet were hitting 'em up on the tennis courts.

Following dinner at six, come the first Vespers on the lawn north of the Dormitory. The group found itself too near the much travelled highway for the best results and later moved farther west, back of the main building. There was also some restlessness within the group itself which had not yet quite caught the spirit of this service to which many Conference alumni look back as marking the high tide of their Conference experiences.

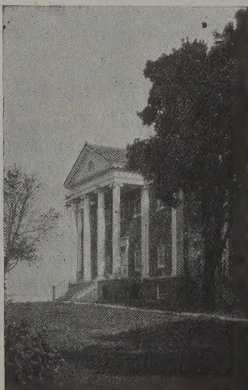
The rest of the evening was purely social in character, when acquaintanceship ripened rapidly. After playing several games the Conference divided into four groups, each of which set out on a treasure hunt. All rounded up about the campfire where each group presented a stunt. Toasted marshmallows brought the day to a delectable conclusion.

THE THIRD DAY

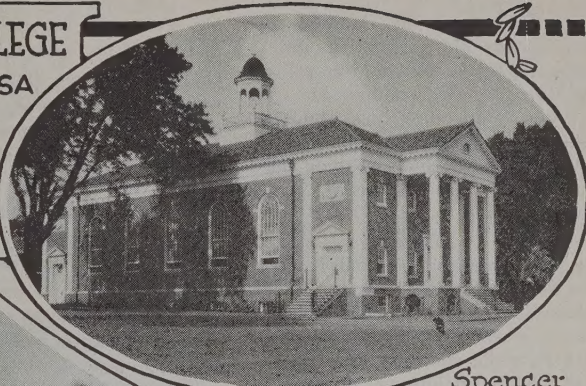
Sunday, June 27

Breakfast came an hour later than usual—at eight instead of seven. The Devotional groups followed as during week days. At 9:45 Edgar H. Stranahan spoke to the Conference on the Sunday School lesson. The group met on the campus near the initial letter. It happened to be review Sunday, but Edgar managed a difficult job remarkably well, by speaking on "Some of the permanent messages of the Book of Genesis."

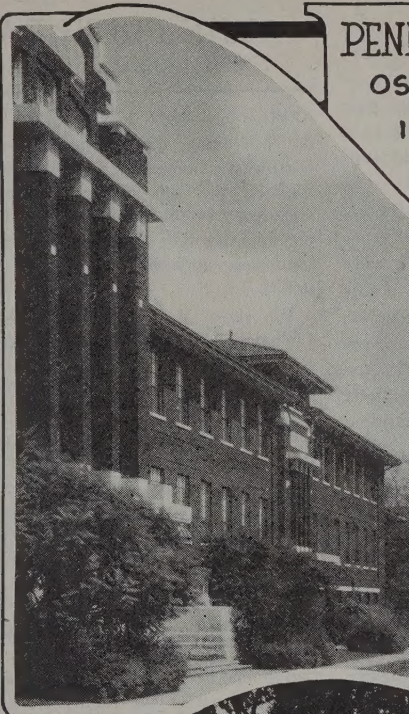
At 11 A. M. the Conference went as a group to meeting at the Oskaloosa Friends meetinghouse, which is about a quarter mile from the campus. Oskaloosa Friends had invited the visitors down there for the morning and the Conference invited them to the campus for its evening service. The Friendly spirit was evident. Elihu Grant was the speaker—he brought a wonderful message. He spoke of the



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Initial Letter

meaning of Jesus Christ, as the One who can integrate a person's life. How by taking Jesus as our Master, putting him at the center of our life, we are given a life's aim and direction which nothing else can give. While youth has aims which it may follow for a while, when middle life comes these fade away and something more powerful and permanent is needed. Jesus fills that need, and makes of us a "new creature."

While there were no scheduled meetings for Sunday afternoon, a few things were planned for those who might be at a loss as to what to do. Some went on a hike at 2:30, while others gathered in the parlor at 4:30 for an informal program of music, readings, etc.

A large group of the Conservative branch of Friends who were Conference attenders, met at the Oskaloosa home of Mr. and Mrs. F. M. Edgerton for a picnic dinner following the Sunday morning meeting. Guests of honor were Hanns and Florence Gramm who spoke most acceptably to the assembled Friends.

Supper was served at 5:30 in cafeteria style. The new location for vespers proved almost ideal. It was less noisy and much more beautiful. A fine spirit pervaded the meeting which was very impressive.

At 7:30 came the Young People's or C. E. meeting in the chapel building. The auditorium was fairly well filled. The service began with the organist playing a few hymns on the pipe organ; then a male quartette sang "Take Time to Be Holy," and its harmony was splendid. Following this, four young people talked on how to apply Christianity to our daily lives. Two spoke of the things in college which contributed to their spiritual development. One spoke on "Christianity in business," and the last spoke on "Christianity in the home." Opportunity was given for others to speak and several more did so. One could not help but be impressed by the depth of what was being said by these young people, and by the feeling that they were discussing things that were real to them instead of saying religious platitudes.

THE FOURTH DAY

Monday, June 28

Verne Conover, formerly of Oskaloosa, now a member of the Faculty of Friends Select School of Philadelphia, gave the second Open Lecture, speaking convincingly and with much originality upon an old theme, the development of personality. He said in the course of his address that the world is waiting not for insipid anemic persons, but for people who are energized and vitalized. How to gain the kind of a personality that will help to change the world is, he explained, one of the greatest questions which faces every thinking per-

son. The subject of his lecture was "Selling Yourself," but the speaker explained that he did not mean this in a selfish way: he was interested rather in the ways in which by selling one's self a man may be able to sell to the world the idea of a new world, such a world as we find suggested in the example of Jesus.

Arriving on the campus again Monday afternoon, we attended our first Vesper service after the evening meal. We were impressed with the sweet solemnity of this quiet hour, which was suggestive, however, in the fact that it was not altogether free from the busy world's clamor. As the sun descended behind the trees of the west campus, the group sat quietly on the green sward facing the big initial letter "P," which stands for the name of him who wrote on "The Fruits of Solitude." But we were occasionally disturbed in the semi-solitude which we coveted. We were still near enough the road to be very conscious of the whirr and noisy rush of the autos which went speeding by on the east. On the railroad to the west, the locomotives seemed possessed of an unholy desire to give special vent as they crawled by. But although not actually delivered from the "noisome pestilence," the group did find covering and trust under His wings. And here we seek the key to our daily life: how to be in the world, yet not of it; how to gather strength from the quiet places, even while pressed upon by life's ceaseless clamor.

In the later evening a large audience again gathered in the chapel to hear Dr. Grant give his second address. His subject was "Inspiration" and he developed the theme of his first lecture. Personality is the plant—inspiration is its flower. Inspiration is continuous—it is the divine reinforcement of a persistent personality. The speaker sought to make his hearers realize that inspiration is not something confined to the Old Testament, not a special advantage of the early church or of any of the high spots in subsequent history, but the continual possession of all people at all times in all places. He pointed to the ancient Hebrew prophets as individuals who could give us first hand data on the question of how inspiration comes. He found that there is a certain pattern which may vary with individuals but which holds good for the most part whenever human beings come into direct contact with God himself. He showed it is not only necessary for us to integrate into persons ourselves, but to supplement our meager powers with the energy which comes from God alone.

Inspiration takes all that you ever were and promotes you along that line. It doesn't change one's personality—it glorifies and enhances it. God spoke and yet speaks through glorified personality in his Son, Jesus Christ.

THE FIFTH DAY

Tuesday, June 29

After breakfast we began a long, busy day by joining the devotional group on the northwest campus, led by Maurine Pemberton. By this time the groups were in the very heart of the Sermon on the Mount and on this morning the qualities of salt and light were emphasized as essentials of Christianity.

We chose William J. Reagan's class on Christian Home Life for our first visitation. Apparently half or more of the Conference delegates were enrolled and we found the young people eagerly following the development of the quest of right family relations as outlined by their vigorous, enthusiastic leader. Well rounded personality, mutually respected, was given as the key to wholesome family life. Spirit must dominate the physical, but not eliminate it. We were impressed with the fact that what the speaker really did was to give a talk on the essence of religion. This was certainly getting down to the fundamentals of Christian home life. We were admonished that in the sphere of the family we need to do more things that are not necessary—things that enrich the love tone. Perhaps we might helpfully adapt a common advertising phrase, "A little better than seems necessary," as applicable. The influences emanating from this class study should help to sweeten and beautify many a Friendly home—and they doubtless will.

For the second class period, we chose Hanns Gramm's class on Human Relations. Each day he took a different aspect of the question such as race and international relations, etc., the subject for this day being the relations between employer and employee. The tragedy of a great strike such as the recent British strike was pointed out to be not so much a loss of wealth as the poisoning of people's minds. The importance of the introduction of machinery in revolutionizing these relationships was pointed out, conditions before and after being contrasted. In the old time craft guilds, men were personalities and created masterpieces. Employers lived in close personal contact with their employees—they had the human touch. The paramount question now is not how to bring back the old industrial system, but how to restore in the modern system something of former human touch and sympathy. As illustration of efforts to bring this about, two Quaker manufacturers of Philadelphia were cited as object lessons.

Hanns Gramm showed himself well balanced in his consideration of the question. He criticized the workmen for zeal to share in gain without being willing to accept a portion of the loss. They, as well as the employers, need a keener realization of mutual responsibility. Toward the conclusion of his presentation, he gave his young hearers some very practical advice, counselling

them to study conditions impartially and without prejudice. They were encouraged to make pertinent inquiries of employers with whom they had contacts as a means of promoting better working conditions. These were some bits of counsel given: be an employee before an employer; don't get into a position of authority too early; serve your apprenticeship first; get the right kind of a job and seek a good boss; be afraid of the danger of an inherited fortune—it is a seductive narcotic. As we looked over the audience we didn't find any immediate cause for apprehension in this latter respect.

HANNS GRAMM ON EUROPE

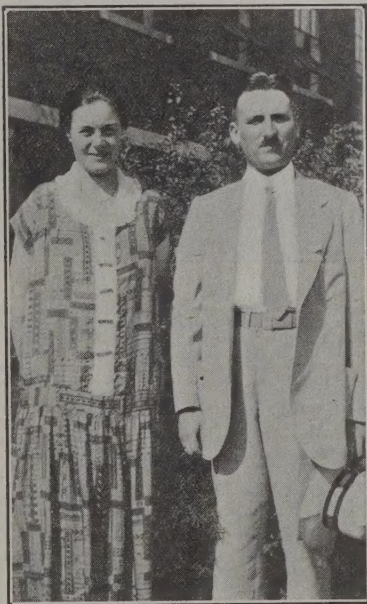
The Open Lecture which followed was also given by our German Friend. A birds-eye-view of the present situation in Europe was first presented. Germany with its republican regime was interpreted, after which the situation in Russia was sympathetically presented. The close relations between these two countries were explained. Russia naturally turns her face eastward and Europe's attitude toward Germany has forced her to look that way too. A combination of Russian quantity and German quality is involved.

The lecture dealt at some length with the attitude of the German people toward the League of Nations. At the time of the war many of the citizens of Germany were thrilled by Wilson's fourteen points and were perfectly willing to participate in a world agreement which might be based upon them. In fact the German people, it was shown, have a tradition for arbitration in all personal affairs and it is easy for the recipients of that tradition to catch the idea of arbitration in national affairs. The great tragedy of the whole situation, the speaker declared, lies in the fact that America did not take her golden opportunity to demand that the old world diplomacy should cease and that a policy somewhat in line with Wilson's ideas should be adopted. The opportunity is now gone and it is possible that it will not come again. However, there is much real love in Germany for the American people, especially on account of the very extensive child feeding which was administered through the American Friends Service Committee and which was supported by millions of American citizens.

Hanns Gramm also spoke of affairs in Russia and in Italy showing that in both something of the same ideal of government has been adopted. Both unite in advocating a virtual dictatorship on the part of one man. Fascism is very strong now throughout southern Europe, appearing not only in Italy under the domination of Mussolini but also in Greece, Roumania, Spain and Portugal. There is at the present time a very active fascist propaganda in France. The only strong upholders of democratic ideals in Europe are the protestant countries of the north—England, Germany, Norway and Sweden.

YOUNG FRIENDS FAVOR WORLD CONFERENCE

The first subject to be presented at the Open Forum hour was that of the proposed All American Friends Conference which the writer presented at the request of the Young Friends management. What we really did was to represent J. Passmore Elkinton's concern as fairly and fully as possible, inviting frank discussion of the project. A very lively interest in the question was manifested and it was apparent that many of



Hanns and Florence Gramm
Our Friends from Berlin

the young people had already been considering it favorably. There was very general, and so far as we could see, unanimous approval of the idea of holding a conference, but the young Friends were practically united in feeling that it should not be an American but a World Conference, though held in this country. It was the expression of several, and evidently the thought of most of those present, that there would be greater unity among American Friends in such a proposal and that greater interest could be aroused among American Friends than over an American conference alone. It was felt that it would be fitting to hold an All Friends Conference in the United States in 1930, just a decade following the first such gathering held in London in 1920. At a later session a definite recommendation to this effect was adopted by the Conference and a representative committee appointed to work in harmony with the general committee appointed by the American Friends Service Committee and to stimulate interest in the World Conference enterprise.

At the same Forum period, Ruth Hoskins, Edith Osburn and Howard Yarnall presented the subject of visiting caravans and the service they may render. For

the past year or so several ventures of this nature have been made by young Friends who have travelled by automobile to different sections of American Quakerdom for the purpose of closer acquaintance and understanding. The group felt that this movement should be continued and developed and a committee was appointed to take the whole matter of caravans in charge.

At the vesper service this evening, Guy Puckett, of Nebraska, sounded a wholesome, evangelistic note finely supplementary to the vesper atmosphere of quiet isolation.

The evening lecture at 8:00 o'clock was the last in the series delivered by Dr. Elihu Grant. The theme of this final lecture was that of the relation of the individual to the community. The speaker illustrated the dependence of the individual upon the group by showing that a person who is expelled from his group in the Arabian desert is really given a sentence of death, for the conditions of the life in the desert are such that no one person can live alone. Dr. Grant maintained that instead of being individuals who happen to associate in companies we are really members of a fellowship who have some hope of attaining individuality.

There are a few human experiences, Dr. Grant explained, in which a sense of fellowship is more marked than in a meeting for divine worship. He said that on many occasions he had felt impelled to break the silence to deliver some message to his fellow worshippers but had restrained himself only to find that the same message was given more profitably by some other member of the congregation. It was such community of spirit that he plead for as one of the highest expressions of our Christian faith.

BETWEEN THE LINES OF THE PROGRAM

We had been persistently spelling the first name of our German Friend with one "n," while others had been using two. Asking him about it, we not only got the extra letter but all this as his name: Max Felix Hermann Johannus Gramm. If we had only let well enough alone!

Maurine Pemberton, of Lynnvile, a Penn graduate who holds an M. A. from the T. Wistar Brown Graduate School, comes "back home" next year to teach in the Oskaloosa High School.

Why the perennial popularity of "Bill" Reagan? Conference leaders may come and go but he goes on forever. Well, he always seems to have plenty of stuff, for one thing, but that's not all. He has a big heart in a little body, he is contagiously human and personal, and then he "has a way" with him. Why has it not occurred to some one to get a moving picture of him in action before his audience?

There was little of that cloistered seclusion about Elihu Grant that is traditionally associated with college professors. If he

SEVENTEENTH ANNUAL GENERAL



FRONT ROW, left to right—Mary Conrow Blackburn, and baby, West Branch, Iowa; Celia Linaberry, Lynnville, Iowa; Ella Mae Dearing, Lynnville, Iowa; Jessie Crosbie, Ida Grove, Iowa; Helen Winemore, 638 N. Market St., Oskaloosa, Iowa; Rachel Grant, College Lane, Haverford, Pa.; Florence Gramm, Raiford, Ivor, Va.; George A. Selleck, 155 Broad St. Hartford, Conn.; Sumner A. Mills, West Newton, Indiana; Ruth Hoskins, 4329 Park Ave., Indianapolis, Indiana; Watkins, Central City, Neb.; H. Rodman Booth, 13 S. Emerson St., New Bedford, Mass.; Ruth Winemore, 638 N. Market St., Oskaloosa, Iowa; Ethel St., Philadelphia, Pa.; Ermin C. Perisho, 708 N. Market St., Oskaloosa, Iowa; Sara Lodgin, Whittier, Iowa; Sina Mott, Paulina, Iowa; Lela W. Mills, N. Y.; Frances M. McGrew, Penn College, Oskaloosa, Iowa; Elizabeth Boring, Central City, Neb.; David Bowles Boring, Central City, Neb.; Lewis C. Denver, Colo.; Esther S. Silver, Darlington, Md.; Esther B. Rhoads, Philadelphia, Pa.; Edith Osburn, 131 College Ave., Oskaloosa, Iowa; Esther Harts, Second Row, kneeling, left to right—Leslie Linaberry, Lynnville, Iowa; Elizabeth H. Emerson, 621 N. A St., Oskaloosa, Iowa; Luella Gause, Lynnville, W. Davis St., Burlington, N. C.; Mary Ruth Brown, 402 W. Main St., Greenfield, Ind.; Lura Eloise Davis, 710 W. Main St., Greenfield, Ind.; Martha B. berg, Oregon; Anna Coppock, 6109 Woodlawn Ave., Chicago, Ill.; Marjorie Raiford, Ivor, Va.; Frances Parker, 4707 Winthrop Ave., Indianapolis, Ind.; C. Hockett, Clifton, Colo.; Clara H. Wilder, Central City, Neb.; Leona Myer, Central City, Neb.; Portia Marsh, Archer, Neb.; Gladys Scott, 101 S. 8th, Mt. Airy, Pa.; Emma Brown, Eastbourne Terrace, Moorestown, N. J.; Ruth B. Parker, 227 W. Miver St., West Chester, Pa.; Carolyn C. Buckwell, 874 Whittier, Calif.; M. Maxine Coffin, 1253 41st St., Des Moines, Iowa; Susan S. Carey, 1004 Cathedral St., Baltimore, Md.; Ralph L. Cope, Central Y. M. R. 6, Grinnell, Iowa; Maurine Pemberton, Lynnville, Iowa; Eva McMillan, Waynesville, Ohio; J. Curtis Newlin, Oakwood School, Poughkeepsie, N. Y.; Betts, 1304 32nd St., Des Moines, Iowa; Vivienne Foster, 117 N. Washington, Whittier, Calif.; Wm. M. Kantor, 2629 W. Somerset St., Philadelphia, Pa.

BACK ROW, standing, left to right—James C. Roberts, 75 W. La Crosse Ave., Lansdowne, Pa.; Ralph Bowen, Searsboro, Iowa; Russell J. Emmons, What dence, Iowa; Noble C. Trueblood, New Providence, Iowa; Emmet Frazer, Oskaloosa, Iowa; Richard P. Maule, Quarryville, Pa.; Hanns Gramm, 624 Crov St., Greenfield, Ind.; Loye Cushman, Newton, Iowa; Luverne Clark, 513 C Ave., W., Oskaloosa, Iowa; May Smith, Milo, Iowa; Leola Smith, Milo, Iowa; Kansas; Esther Binford, Weldon, Iowa; Mary Binford, 408 College Ave., Richmond, Indiana; Mary E. Hubbard, 11 S. W. Second St., Richmond, Ind.; Estella E. Foxworthy, Central City, Neb.; Esther Watkins, Central City, Neb.; H. Gladys Ellis, Allen, Neb.; I. Cora Schwisaw, Central City, Neb.; Alfred Smith, Meriden, Iowa; Sara Holmes, Haines Mill Road, Moorestown, N. J.; Charles Pusey, Darlington, Pa.; Ralph Gawthrop, 111 S. Gray Richmond, Ind.; Marguerite Brown, 402 W. Main St., Greenfield, Ind.; Martha White, 529 N. Washington, Whittier, Calif.; Frances Andrews, 727 Reba English, 2129 Linden St., Wilmington, Del.; Guy Puckett, Central City, Neb.; Edwin Newman, 10414 Prospect Ave., Chicago, Ill.; Ralph H. Boring, Ce Richmond, Ind.; Catherine C. Williams, Springfield, Iowa; Harold Kellogg, 3241 Easton Blvd., Des Boines, Iowa; Lucile Sudler, 1214 St. Paul St., Balti Bye, West Branch, Iowa; Daniel E. Houghton, Westtown, Pa.

yearned now and then for some of the "lusciousness of loneliness" to which he referred in his first scintillating address, he was free from showing it. He didn't get it anyway—the young folks liked him too well to allow it.

How different the circumstances under which George Selleck attended last year's Conference and this! Then he was accompanied by his bride of a fortnight while this year he wandered about in lonely grandeur. As his room mate, we tried to cheer him up a little and occasionally took him out on the tennis courts for a consolation match! The Sellecks go to Lincoln, Virginia, soon, and will assume the leadership of Friends in that community.

One Conference veteran was greatly missed. "Where's Guy Solt?" was one of the questions. Guy was numbered among the "wounded and the missing" through the bow and arrow route—he had married a wife and couldn't come. (See marriage notices in this issue.) He sent a worthy substitute in his sister, Lillian.

Two young Doukhobors, William N. Makaroff and John K. Tarosoff, of Sas-

katchewan, Canada, who are studying in Chicago, spent two or three days at the Conference and were heartily welcomed.

Dining room activities are becoming enlivened. "Outside" activities we mean, since we are not referring to gustatory exercises. Once each day as the conferees file hungrily in, each is handed a slip of paper with a name of a well known periodical, a mountain range, a song, or what not, which designates his table for the following three meals. This keeps the young people well circulated and makes for wider acquaintance. This evening each table represented a song in ways that were vocal if not always musical.

THE SIXTH DAY

Wednesday, June 30

Our first visit of the day was made to Elton Trueblood's class on the Development of Worship. We found him following through in a most illuminating way the growth in the conception and forms of worship as followed by different branches of the Christian church. On this day he pre-

sented the development of the breviary of the Roman Catholic church. His interpretation of the Roman mass was especially interesting in view of the recent international Eucharistic Congress held by the Catholic church in Chicago. Criticism and appreciation of Roman forms of worship were finely balanced. This certainly can be said, that the mass involves worship primarily rather a lecture. We found the students of this group warmly enthusiastic over the course as presented by Elton Trueblood.

From this class we went to the one on Missions led by Estella Foxworthy. Much interest was lent to the discussions in this group through the presence of four returned missionaries who were able to bring fresh information and new viewpoints for consideration. They were Alsina Andrews of Jamaica, Roxie Reeve, who was on her way home from Africa, and Esther B. Jones and Esther B. Rhoads from Japan.

Esther Rhoads told of developments and adjustments on her field of service whereby the Japanese are assuming more and more responsibility and organization is made very truly democratic. Esther Jones made a point of the fine coöperation that exists between the Yearly Meetings of Philadelphia

CONFERENCE OF YOUNG FRIENDS



nnville, Iowa; Pauline Snively, Lynnville, Iowa; Velma Gause, Lynnville, Iowa; Beulah Mott, Paullina, Iowa; Ardith L. Emmons, What Cheer, Iowa; ssille, Pa.; Inis Smith, Milo Iowa; Bertha Vore, Milo, Iowa; Esther Vore, Rt. 1, Milo, Iowa; Florence Leyendecker, 8034 Luella Ave., Chicago, Ill.; Maud tsuck, Knightstown, Ind.; Elizabeth Marsh, 101 S. 8th St., Richmond, Ind.; C. W. Hanson, Stickney, S. D.; Elizabeth A. Hanson, Stickney, S. D.; Harold a.; Kingsley B. Leeds, 304 W. School Lane, Germantown, Pa.; Letitia A. Webster, 900 Swede St., Norristown, Pa.; Harriet I. Russell, 1423 W. Somerset a.; John Edwin Mills, W. Newton, Ind.; Esther Allen, Earlham, Iowa; Alcestes Williams, Earlham, Iowa; Esther B. Jones, 521 W. 122nd St., New York, Terrace, Baltimore, Md.; Erroll D. Michener, Truro, Iowa; Edith L. Cherrington, 2301 S. Columbine, Denver, Colo.; Ben M. Cherrington, 2301 S. Columbine, a.; Elihu Grant, College Lane, Haverford, Pa.; Jonathan Rhoads, New Hope, Pa.; Le Grand, Iowa; Ava Fish, Searsboro, Iowa; Mildred Benson, Mary Emmons, What Cheer, Iowa; Howard Yarnall, Wallingford, Pa.; Byron A. Haworth, Iowa; Lois Hollingsworth, West Branch, Iowa; Mildred Michener, Truro, Iowa; Ruth Moore, West Branch, Iowa; Pauline Terrell, 1200 Fourth St., New- Ninth St., Richmond, Ind.; Grace Miles, R. C. Box 101, Richmond, Indiana; Agnes Henderson, Paullina, Iowa; Marian H. Taber, Barnesville, Ohio; Lindell l.; Leslie Frazer, Ivor, Va.; Hubert Hunt, Carthage, Indiana; J. Wm. Pennell, 324 Market St., Camden, N. J.; Beatrice Shipley, Ellet Lane & Wisschicken, n, New York; Mina Johnson, Rt. 3, Earlham, Iowa; Jennie Beals, Earlham, Iowa; Martha Hadley, Earlham, Iowa; Wilmer C. Pyle, 531 N. Washington, Pa.; H. E. McGrew, Penn College, Oskaloosa, Iowa; Eva Rae Marshall, Penn College, Oskaloosa, Iowa; Amy Hopkins, Waynesville, Ohio; Mildred Hadley, wood School, Poughkeepsie, N. Y.; D. Elton Trueblood, 17 Hazelwood St., Roxbury, Mass.; Winthrop M. Leeds, 304 W. School Lane, Germantown, Pa.; Laura W. Emerson, Oskaloosa, Iowa; Charles O. Whitely, Penn College, Oskaloosa, Iowa; Gladys Morris, New Providence, Iowa; Lois L. Trueblood, New Provi- a.; Marguerite Barrett, 325 Chestnut St., Moorestown, N. J.; Mary Harris, Newton, Iowa; Esther Brazelton, Ankeny, Iowa; Mary Ruth Bridges, 417 W. 4th 110 13th St., N. W., Washington, D. C.; Mary E. Hopkins, Darlington, Md.; Lenna Dean, New Providence, Iowa; Inez Rash, 1621 W. Maple, Wichita, aullina, Iowa; Selma M. Rosedale, Le Grande, Iowa; Alsina M. Andrews, Hector's River P. O., Jamaica, B. W. I.; Edith M. Johns, Central City, Nebr.; t. Library, Nebr.; Merl J. Benton, Central City, Nebr.; Lillian A. Solt, Central City, Nebr.; W. Edwin Hanson, North Loup, Nebr.; Maud N. Smith, Meriden, Del.; Mary Hinshaw, 210 College Ave., Oskaloosa, Iowa; Nellie Mitchell, Earlham, Iowa; Ruth Coffin, Richland, Iowa; Walter C. Woodward, 101 S. 8th St., ; James A. Bullen, R. 4, Wilmington, Ohio; Chester W. Webb, R. 4, Wilmington, Ohio; Rowland D. White, 529 N. Washington, Whittier, Calif.; Eugene ndolph Pyle, 531 N. Washington, Whittier, Calif.; Hubert Bullen, Rt. 4, Wilmington, Ohio; Merl E. Nellis, Earlham, Iowa; H. E. Pemberton, 101 S. 8th St., Kassen, Dunreith, Ind.; Lillian E. Hayes, Dunreith, Ind.; Virgil M. Smith, Pleasant Plain, Iowa; John T. Chappell, Linthicum Heights, Md.; Elisha J.

and Japan, mother and daughter. She favors a reciprocal visiting ministry between Japanese and American Friends.

Toward the close of the period, an informal symposium of suggestions on the qualifications of a foreign missionary was asked for. We caught these: good common sense; adaptability; a happy background; lack of race prejudice; resourcefulness through experience of having made one's own way; a sense of humor; tact; a knowledge of the Christian social order.

Interest in this course in the light of the changing world outlook seemed to grow steadily from the beginning.

The Open Lecture was evidently prepared with an idea of fulfilling Dr. Grant's prescription for intellectual sweat. It was given by Chase Conover, his subject being the Spiritual Significance of Material Things. He gave a vivid description of the immensity of the universe on one hand and of its infinitesimal nature on the other extreme. He held all to be wonderful manifestations of God's handiwork and emphasized the necessity of our cooperation with God in the enrichment of his universe. Even as God revealed himself through the material, so do we develop spiritual realities through

coöperating with him in creative endeavor.

The Open Forum met in four divisions to consider the following subjects: Rural Church Problems; Secretaryships in Friends Meetings; Personal Problems; and Problems of Parents.

WHAT IT MEANS TO BE A CHRISTIAN

In the evening Ben Cherrington gave the first of his appealing addresses on the theme of what it means to be a Christian. Speaking negatively at first, he told his hearers that it does not mean to base one's life or religion upon authority, solely. The universe is not static and finished—it is growing and we need to grow with it.

Christianity does mean the entering upon a life-long quest for God in a growing, living universe. Three aspects of the Christian life as a great adventure were emphasized. First, the adventure of independent, creative thinking. We are admonished to love the Lord with all our minds, as well as with our hearts and souls. How can we love God with our minds unless we use them? The speaker dealt at some length with the problems of intellectual adjustment which come to young people when they realize that they can no longer hold many of the opinions which they took for granted in childhood.

He told his hearers that a change in ideas was to be expected. People riding on a train passing a mountain see it from many angles and the view from any angle is a true one. In the same way our modern view of God may be different from that of a mediaeval person like St. Francis of Assisi, but both views of God may be true. Second, the adventure of moral and social discovery, or that of applied Christianity. The speaker touched upon the big problems of human relationships which the Christian spirit should permeate. Third, and most important, the Christian life is an adventure in experimental living. Thinking is not enough—we must launch out and test our thought and convictions. Truth is not truth to us until it is lived.

Following the lecture, an informal and delightful "sing" was enjoyed on the campus. Such popular classics as "John Brown's baby had a cold upon his chest and they treated it with camphorated oil" were executed. This one of course has to be seen as well as heard to be appreciated. A new and popular song with a wholesome international flavor was characteristically introduced by Helen Winnemore and sung by Esther Hartsuck. "All the World's a Home"

is the title. There followed, very appropriately, "I Ain't Gonna Study War No More." Florence Gramm delighted the group with two German songs. In gracious appreciation of the generous hospitality of our hosts, Byron Haworth called for all to join in singing the Penn College Alma Mater song. This aroused the patriotic Iowa spirit of Noble Trueblood who called for the Iowa State Corn song which rounded off the day's program in a fine way.

OUR DAILY CRUMBS

It was good to see Lillian E. Hayes on the Young Friends Conference grounds again, accompanied by her faithful Achates, Mabel Kassen. The Young Friends movement in this country owes much to her faithful work in promoting and guiding it in its formative days.

Ruth Hoskins, of Indianapolis, member of the Executive Committee of the Young Friends Board, left today to enter the summer term at Columbia University. She is to teach next year in Lincoln School, the new girls' school being started at Providence, R. I., under the auspices of New England Friends.

Will Reagan led the parents' problems division of the Open Forum. He does a good job of going about *telling* people how to raise children while Mrs. Reagan remains home and does it! At least this is the way he himself puts it.

Edith Osburn, of this year's T. Wistar Brown class, has the very responsible position of Y. W. Student Secretary at the University of Pennsylvania, next year.

A Conference face of other days which we missed was that of Arthur Rinden. Like Guy Solt he had just married a wife, yet was coming nevertheless. However, it was all the way from New England and he and his bride couldn't arrive before the Conference closed. We were glad of the opportunity to visit his old home east of town and get acquainted with his parents. Arthur and wife go to China soon to do religious work at Foochow under the American Board.

If the Conference had a mascot it seemed to be David Boring, nineteen months old, who was one of the most popular Young Friends in attendance. He was not the youngest, however, that honor, we believe, going to Noble C. Trueblood, Jr., aged four months. Despite the fact that the general personnel of the 1926 Conference was older, we never saw so many little tots running about the campus. And it was usually a joyful noise which they made, if any.

The wheel chair of Ermin Perisho was a continual center of friendly fellowship wherever found. Ermin is arranging to enter McCormick Theological Seminary at Chicago this fall.

THE SEVENTH DAY

Thursday, July 1,

In the first period class for Older Boys, led by J. Curtis Newlin of Oakwood School, New York, we found ourselves in the midst of questions which find boys right where they live. Here are some of them: Is it right for a boy to deliver Sunday morning papers if he gets through in time to go to Sunday School and church? What is the best way to study the Bible? How may one remain a Christian when all around him are non-Christians? How may the spirit of God



Lillian E. Hayes

speak to a non-Christian in silence? Is it necessary to pray aloud in public to be a Christian? This younger group were keenly alive to their everyday problems and were evidently having a very profitable time together facing, with their leader, the many issues of life. Across the hall in a similar way, Eva Rae Marshall was leading a class of Older Girls in the consideration of problems which affect Christian young womanhood.

We devoted the second period to visiting Lillian E. Hayes' class on Methods for Use in the Bible School. The subject of worship was the topic for the day's consideration. We were especially pleased with the emphasis placed upon the use of good music in the Bible School as opposed to jumpy, ragtime tunes which too often are heard. During the hour the leader outlined a practical program for each Sunday during the summer vacation months.

HERE COMES FRED LIBBY!

The Open Forum marked the first public appearance on the program of Frederick J. Libby, Executive Secretary of the National Council for the Prevention of War. He spoke on what he termed the "A B C's of the Peace Movement." He laid the basis for his appeal by describing graphically the various "hot spots" in Europe, any one of

which contains enough explosive material to start another conflagration. "Another war will be the cemetery of civilization" according to Herbert Hoover. The white race will then cease to figure influentially in world affairs. Now is the time to stop that next war. Perhaps we have ten years in which to do it. How is peace to be secured? "By preparedness," say the militarists, but they persistently overlook the tragic reaction of this policy upon other countries. It leads to various international combinations which nullify the preparedness plans of any one nation. The true peace policy involves the setting up of the machinery of peace, the creation of public sentiment in its support and the building of a sentiment of good will among men. Fred Libby made a frank appeal for the League of Nations as representing the only alternative to war.

In the Open Forum which immediately followed, Fred Libby answered many pertinent questions raised by his lecture, especially questions having to do with our relations to the World Court and League of Nations. A free-for-all of this nature is his delight.

The theme developed in the vesper hour was that of adventurous living. Fred Libby told impressively of how Ben Gerig has left a promising university position to give himself to the peace cause as New England's Secretary of the American Friends Service Committee and of some of the thrilling and even dangerous experiences which he has already met in his new field. Even so, Will Reagan felt that the courage of the commonplace is even greater than the courage of the crisis. Elton Trueblood said he thought that the *desire* to be adventurous is the thing—an attitude of the soul. There is ample opportunity for us to make the Christian adventure in our home relations.

In his second address, Ben Cherrington continued the theme presented the evening before, applying it to industry and international relations. He declared that the principles which are too generally taken for granted in our commercial and political systems today are exactly the opposite of those enunciated by Jesus. He presented many facts to illustrate his statement.

Mr. Cherrington, however, was not pessimistic but explained that there are many avenues of life in which the Christian principle is already being accepted. He said that he had seen it at work in athletic teams, in business men's clubs, in fraternities, and in college spirit.

In all of these, the Christian plan of the sacrifice of the strong for the weak is carried out, but the trouble is, it is carried on in a restricted sphere. We have brotherhood within limits, but we build up walls about it.

The Kingdom of God, he said, will only come when these walls are torn down and the same spirit which now exists in narrow fields is extended over the whole area of human experience.

The pageant which followed depicted the rise and progress of the Young Friends Movement in America. It was written by Esther B. Jones, a graduate of Wellesley College, who has been for several years a missionary to Japan and who is now going to Fisk University with her husband, Thomas Jones, who has just been elected president of that great institution.

The pageant which was given in Spencer Memorial Chapel to a large audience, included a cast representing many states of the union. Some of the characters were Service, Peace, Quakerism, War, Duty, etc.

The spirit of the pageant was made clear to the audience by a series of poems used for the prologue, interludes and epilogue. These were taken for the most part from Tennyson's "Merlin and the Gleam," and presented the idea of the shining but unattained ideal toward which all must strive.

The founding of the Young Friends Movement, its expansions into Europe during the war and following, and the new realization of its tasks were all shown in the close of the pageant in the spectacle ending in an impressive way with all of the characters kneeling on the platform with their eyes upon a light shining dimly from behind the stage.

CONFERENCE HOT SPOTS

The most popular institution these hot days was the campus pump which received a rather steady stream of visitors. Its offerings were colder than the running water to be found in the college buildings. And, then, it offered an inviting little walk across the campus in the gloaming! It's a late season and Spring's witchery still guides young men's fancies.

This was an eventful day for M. F. H. J. Gramm—he broke his record for ice cream consumption. Every day in every way he finds American ice cream growing better and better.

Chase and Grace Conover and young son, Jo, are returning to Pacific College this next year, after an absence during which he has taken graduate work in Psychology and Education at Iowa University.

By the way, we doubt whether, with the possible exception of Penn, any of our college faculties, past, present, and prospective, were as well represented here as was Pacific. In addition to the Conovers, there were Esther Binford and Leona Watland, on the active list. Pauline Terrell, of Newberg, who was acting head of the Commercial Department last year, was on her way to Richmond to become the writer's private secretary. And then, dipping back into the medieval period of the College, there were President McGrew, Wm. J. Reagan and the Editor himself.

We hear the ring of a familiar voice and the radiance of a new face illumines the

Conference. Yes, Fred Libby has arrived. Let us have peace!

While awaiting the raising of the pageant curtain an informal international council was held under a campus tree. It gathered round Ermin Perisho and included Paul Mo, the Chinese student at Penn, and our German friend, Max Felix H. J. Gramm. Verne Greene of America and Africa, was in the offing.

THE EIGHTH DAY

Friday, July 2

The class on the History of Friends was taught this year by Dr. W. E. Berry of the Penn College Faculty. On this, the day of our visitation, we found the class considering various nineteenth century phases of Quaker development having to do with education, social questions and the relation of the Society of Friends to the state. The evangelical movement also came in for review and appraisal. Naturally, it is easy to go from the historical to the present in the consideration of various Quaker manifestations. The advantage of a general Young Friends Conference such as this over the more restrictive Yearly Meeting gatherings is made very obvious in such a discussion. Here in this class we found representatives of many sections and of differing types of Quakerism. As a result, the consideration of such topics as the meeting for worship, the use of music, the type of leadership, etc., was illumined by breadth of observation and experience that would be otherwise impossible.



Will you have a drink from the campus pump? Who wouldn't in the circumstances!

Again the Open Lecture was delivered by Fred Libby, this time on the subject of the Biblical Basis of Peace. Stating that military men who are Christians base their belief in the war method on biblical passages, the speaker set out to show how this type of argument should be met. Citing various passages in the Old Testament reporting injunctions from God to slaughter and kill without mercy, Fred Libby asked what attitude we should take in the matter. He himself replied by saying that these cannot be harmonized with the conception of God which Jesus represented, and where there is a conflict, we must take Christ as the measure of truth. A few incidents in the New Testament such as the cleansing of the temple, which are commonly cited by militarists to prove that Christ was not a pacifist, were discerningly interpreted in a way to show that the common implications of force attributed to them are wholly unfounded.

In the Open Forum, Fred Libby took up several of the silly charges made against the peace movement and thoroughly exploded them. He did this, not because it was necessary to disprove them to an audience of young Friends, but to enable them to meet these groundless rumors effectively. Such persistent fabrications, for example, as that the peace movement in America is being financed by Soviet Russia.

"What will we Quakers do in the next war?" was a pertinent question, especially in view of the fact that there is no exemption for Friends in the Defense Act of 1920? Is a pacifist a patriot? Yes, if he is willing to give his life for his country in his way as the militarist is on the battlefield. General O'Connor himself says, "I should be a traitor to my country if I were not doing my utmost to abolish war."

The period closed with a practical consideration of the various methods whereby even one interested Friend can carry on effectively for peace in his own community.

The exciting event of the afternoon was a baseball game in which the faculty men beat the rest of the Conference by a score of 18 to 3. The young people evidently had not realized how many old stars were present in the Conference leadership.

Immediately preceding the evening lecture, Verne Greene, Penn College Negro orator, delivered his stirring oration which was an appeal for justice and opportunity for his race.

In his closing address, Ben Cherrington gathered up the threads of the Conference thought and experience. In speaking of the reasons for a lack of definite Christian experience, he named our hazy ideas about God and our lack of a definite, commanding purpose in life. He said, by way of summary, that the very heart and core of the Christian religion, for him, existed in a man's determining that he would make the center of his life not self, but Christ or others; that when this one great decision was made and the individual had opened his heart to the floods of new life which come

from God through prayer, all the other parts of Christianity appear in their natural order. It was a very effective appeal which left a deep impression upon his hearers.

A half hour organ recital by Miss Fry of Oskaloosa closed the day's program. Her rendering of the Largo from the New World Symphony will be long remembered with grateful appreciation.

FOULS AND STRIKES

That baseball melee had been announced as a goodwill game. As Mrs. Cherrington approached the field she said with some emphasis that she wanted us to show something besides goodwill and asked whether a rehearsal had been held! There was at least one performer who didn't need it and that was Mrs. Cherrington's husband, who starred at first base.

Is Fred Libby hopeless as a Peace bug? There's not a doubt in the world. *Any man* who would stop to talk war prevention in the midst of an exciting ball game in which he was a participant! However, when it was called to Fred's attention that he was at bat, he visualized the ball as the next war and knocked the hide off of it.

It was Johannus Gramm's initiation into the mysteries of the great American game. He showed promise but needs a little coaching yet on the hit and run play.

A dozen or so "Twisters" enjoyed an evening picnic out at Leslie Frazer's old home as the guests of Mrs. Frazer and Eva Rae Marshall. Who are the Twisters? Those who have been connected as students or instructors with the T. Wistar Brown Graduate School at Haverford.

It greatly enriched the Conference to have in appreciative attendance a few older Friends. Such, for example, as Caspar and Elizabeth Hanson who drove all the way from Stickney, South Dakota. However, that distance was a small matter to Friends who have for years travelled 400 miles with great regularity to attend their own Quarterly Meeting.



Wm. J. Reagan



The Open Forum Ground on the Northwest Campus

Lester Perisho, a former worker and teacher at Southland, will be a member of the Faculty of Hampton Institute this next year. He and Raymond Jenkins will thus be associated together again in Negro welfare work.

THE NINTH DAY

Saturday, July 3

Again we turned our steps toward Will Reagan's class on Christian Home Life. It was the closing class day of the Conference and we found the leader asking frankly for a referendum on the value of the course, making a special bid for adverse criticism.

The general topic of the hour was the home as a community force. The Christian home in which each gets according to his need and contributes according to his ability, in the spirit of Christ, offers the best concrete illustration of the Kingdom of God upon earth. It is the most important school and the most important church in the community.

Our second class period visit took us to Ralph Boring's group, studying Christian Endeavor work. Evangelism was the subject of the day's consideration. Real evangelism, the bringing of the good news into the lives of young people, was spoken of as the heart of Christian Endeavor. In the discussion of methods, group evangelism was first considered, including a discussion of the advantages and disadvantages of a special series of evangelistic meetings. Study group circles were encouraged as good avenues for making evangelistic appeal. However, personal evangelism was agreed to be the most effective, and there were searching questions asked as to how we may show others the life of Christ through us.

THE SPIRIT OF '26

The closing Open Lecture was delivered by Sumner A. Mills upon the suggestive

subject, "The Spirit of '26." He announced his purpose to be that of harrowing in the seed that had been sown during the Conference days and his purpose was well fulfilled. He reminded his hearers that they were not alone in carrying the world on their shoulders—there are many, many others. They should take home something more important than what they had in their minds or note books—and that was an attitude or spirit. Referring to the well known picture, "The Spirit of '76," which had suggested his topic, he raised the question as to what would be the ideal representation of the Spirit of '26.

The speaker said that he had come to the Conference to escape creeping conservatism and to be reminded again that there is something in life besides raising corn, hogs and mortgages. We need new enthusiasm—we need to be jarred loose now and then from the status quo and to be tied up to great purposes and great ideals. Sumner Mills referred to the fact that his grandfather, when settling in Indiana, picked out a farm high above the river bottoms, above the swampy, malaria-breeding lowlands. Now, however, the latter are the most fertile and productive of fields. He appealed to young Friends not to choose the safe places of life, but to invest themselves in the lowlands of difficulty and danger where the greatest returns on their investment are to be had.

William J. Reagan led the closing Open Forum period in which he summed up the fundamentals of the Christian life. He did it on the basis of three questions: How can I be a Christian? How can I learn? How and what can I do? A symposium of helpful books and periodicals was brought together by suggestions from the class. We jotted down a few parting admonitions: Our chief duty is to whip sin in our own lives. We should take love back home. A real Christian is a man who will listen and be sympathetic, and not gossip about what he

hears. Love people—don't argue. Go as far with the friend with whom you disagree as you can—be generous.

Stirred by the exciting contest of the day before, a mixed game of baseball was played in the afternoon in which it was made evident that if the losing team of Friday had included some of their feminine colleagues on the team, the result might have been different.

As previously explained in these pages, the stunt night program was eliminated. Following the vesper hour, a large audience gathered in the Spencer Memorial Chapel and listened to an excellent pipe organ recital by Dr. Charles Griffith, interspersed with the reverent singing of Negro spirituals led by Mr. Paul Harris, of Louisville, Kentucky, a Presbyterian, who was an appreciative two-day visitor at the Conference.

CAMPUS MISCELLANIES

We were struck with how some of those eastern and southern girls can play baseball. They seem at home in all departments of the game—catching, hitting, throwing and running.

We thought we had some irrepressible story tellers on our acquaintance list but they are all in the primary class now, since we met Alfred Standing of Earlham, Iowa. He tells 'em by the mile. If you see Alfred coming and don't have anything particularly on hand for two or three days, all right; otherwise you will do well to pass him by on the other side.

On Saturday evening in the dining room, tables were arranged according to Friends schools and colleges, and as a result dinner was freely flavored with college yells and songs. It appeared that the great majority of the delegates were connected with one or more of our educational institutions.

John Snavely, pastor at Lynnville, has the honor among Iowa pastors, we believe, of promoting the biggest attendance among his young people. Moreover, he didn't send 'em—he brought 'em. He has a spirit that makes him perfectly at home at a young people's conference.

One of the busiest people on the campus was Gladys Scott, Business Manager of the

Friends Publication Board. She had a book display and did over \$200 worth of business.

Mr. Harris made a beautiful contribution to the closing Conference days in his fine interpretation of the Negro Spirituals in which he led the young people. It isn't often that a perfect stranger can come into a conference at the eleventh hour and become at once so sympathetically identified with its spirit and purpose.

Great minds do run in the same direction still. When Sumner Mills' subject, "The Spirit of '26," was announced we felt almost spooky. We had just completed an editorial on the same subject, using the same object lesson as text. We say this in self-defense in anticipation of its near appearing.

Lest two imported leaders get a little too chesty over the extent to which they were "the vogue," let us whisper that the gracious presence and personality of Mrs. Cherrington and Mrs. Gramm were very considerable factors contributing to their popularity!

Green carpets are traditionally associated with the offices of college presidents, but we would think that Penn students might well exclaim, "Oh carpet where is thy sting?" Especially if at all artistically inclined, for President McGrew's office is certainly so much of an art gallery as to suggest little or nothing of the chamber of administrative horrors.

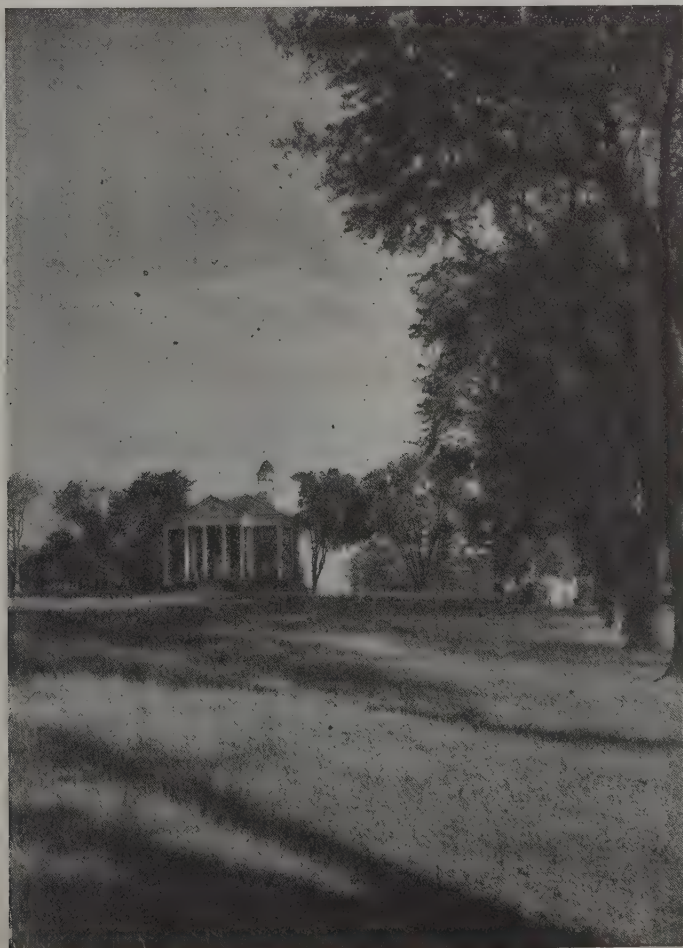
THE TENTH DAY

Sunday, July 4

Following the final morning devotional studies of the Sermon on the Mount, Elihu Grant led the Conference thought on the present place and possibilities of the Bible School. Clearly and helpfully he led forward the discussion so that it dealt, not with formal methods, but with the philosophy and principles which should guide and inspire us in Bible School work. The conclusion of the whole matter was that the most effective, lasting results come through the influence of illumined, radiant, Christian personality of the teacher, put beside the young life in the Bible School.

Again the Conference joined Oskaloosa Friends in the regular morning hour of worship. The message was brought by Wm. J. Reagan who emphasized in a very impressive way the truth that our Christianity needs most to be exemplified by living the Christian virtues of gracious love and faithful, humble service in the everyday walk in home and community.

In the early afternoon came the closing service of the Conference under the campus trees. It breathed that spirit of spiritual inventory and serious covenant which usually characterizes the last meeting to-



Looking across the Southeast Campus toward the Chapel

gether. Vocal expression was free as Friends spoke appreciatively of what the Conference had meant to them and of what they hoped to make it mean to others on their return to their homes.

CONFERENCE FRAGMENTS

In the Conference atmosphere it was difficult to realize that this was the Fourth of July, and the one which marked the Sesqui-Centennial of national independence at that. In the afternoon, Helen and Ruth Winnemore helped some of us to remember by gathering up a dozen or so friends in sight and carrying them off home for an impromptu and delightful picnic lunch.

We liked the spirit of real comradeship which permeated the campus during the Conference days. There was no high and low, no old and young, no east and west. The freest of friendly association prevailed.

Much of the best work of the Conference did not lend itself to formal program. It was done in the many personal interviews which the young people had with the leaders in which counsel was given on individual problems which were helpfully faced.

There is one grateful appreciation which we make in loving remembrance. We wish we could convey to one Bob White quail of the north campus our personal gratitude for the cheery, liquid call with which he favored the Conference day after day. It was perfectly lovely of him.

Byron A. Haworth had laid upon him the responsibility of representing, unassisted, North Carolina Young Friends and he lived up to it nobly, whether leading a sing or just radiating good cheer generally. If we could have but one young tar heel we are grateful for the presence of Lord Byron.



After a year of strenuous travel from coast to coast and after having seen through to a successful conclusion her first General Conference, Elizabeth Marsh went home to Archer, Nebraska, for a deserved and much needed rest. We hope she gets it.

In the ten days during which young Friends faced the big initial "P" and made themselves at home on the beautiful rear campus, they came to like Penn College in the "concrete" as well as in the abstract.

A much appreciated man who was not in the headlines was Mr. Pearson, manager of buildings and grounds, who contributed much to the general welfare. He points proudly to the fact that in his thirty years

of service in this capacity, he has trained three of our Quaker College Presidents.

The Rev. H. H. Hester, pastor of the Congregational Church at Kerlin, Kansas, dropped in for a day or two at the Conference. He was on his way to Detroit where he will spend his vacation in industrial research.

Elizabeth Emerson, the Conference Mother, had so many children, but she knew what to do—and did it. We know—she called this child in one night when it was time to lock the door.

During the Conference many greetings were read, a complete record of which we do not have at hand. One was from Roy Calvert of England, a member of the English Young Friends delegation who attended the Conference three years ago. Another was from Rufus Jones on the eve of their departure for China. Others we recall were from the Newberg, Oregon, C. E., from Louise, Irene and Harriet Hodgkin, also of Oregon, New England Young Friends, Luanna Bowles of the Westtown Faculty, Wessington Springs Quarterly Meeting, S. D., and from Hilda Bundy and Ward Applegate of Indiana.

As Friends lingered about the meeting-house and visited at the conclusion of the morning hour of worship, it gave one the impression of a Yearly Meeting occasion.

It is a privilege for those of us who are older to associate in such a Conference with the youthful life and vigor of American Quakerism at the Spring. It revives in us Browning's faith that God's in his heaven. Though all's not right with the world, these young people will do their best to make it so.



The Penn Campus as you would see it from an airplane. A view taken before the erection of the Spencer Memorial Chapel.

QUAKERDOM · AT · LARGE

The Prohibition Oratorical contest of the Kokomo Quarterly Meeting of Friends was held in the afternoon of June 26, 1926, there being two contestants, Lela Braithwaite and George Scherer, both members of the Union Street Monthly Meeting. Miss Braithwaite spoke on "History of Prohibition," receiving first prize of five dollars. Mr. Scherer spoke on "Christian Responsibility," receiving the second prize of three dollars.

S. Edgar Nicholson, New York City, has been chosen chairman of the Independent Republican Campaign Committee and campaign manager for Franklin W. Cristman, candidate for the United States Senate, against Senator James W. Wadsworth. He was chosen because of his political acumen and long and wide experience in the field of political organization which has covered many states and campaigns. In accepting the position, he stated that he is ready for an "aggressive campaign" which will include local and county organizations, the formation of a speakers' bureau and statewide publicity regarding Senator Wadsworth's record.

J. Waldo Woody, A.B., Guilford College, B.D., Union Theological Seminary in Virginia, was awarded the degree of Doctor of Divinity by the latter institution at its annual commencement on May 12. This degree was conferred as a testimonial of Waldo Woody's completion of an advanced course of Biblical and Theological studies, the first and last years of which were spent in residence at the seminary. The equivalent of another year of residence work was done in absentia. The subject of Dr. Woody's thesis is "Jesus Christ's Own Teaching Concerning His Death, in its Relation to the Pauline Doctrine," and the head of the department in which he majored writes of it as "a most earnest and thoroughgoing treatment of an all-important subject."

I am a Friend because I believe that Christianity as interpreted by Friends makes for the highest kind of living in the individual and the greatest happiness and well being in society. The Message of Friends at its best is both personal and social in its implications. From the individual it demands a selfless consecration to the highest ideal the world has as yet known: the principles of Jesus Christ. In the group, it will tolerate no wrong to personality, no race prejudice, no injustice in industrial, personal, or international relationships. These ideals are, I think, the highest that can be found, and because I wish to govern my life by them and gradually to attain to the best Friends stands for, I am a member of the Society of Friends.—M. M. C., in *The Interchange* (Baltimore).

The current issue of *The Friend* (Philadelphia) is the first number of Volume 100. The editor remarks that there are very few weekly papers published in Philadelphia today that had started on their careers in 1827, and when the last census of periodical publication was taken a few years ago, *The Friend* was one of less than a dozen in the group of the city's weeklies dating back so far. We would congratulate the management for having attained so nearly to the century mark and for having maintained so high a standard of religious and literary journalism and wish them continued success in future efforts. "One who has not been harnessed to the task," continues the editor, "cannot guess how swiftly one issue of a weekly succeeds another; there is always enough of variety in the work of our office to give it all the spice it needs, and one cannot grow weary; none-the-less the editors would like to see a more tangible evidence of good accomplished than is often apparent. The preparation of the Index to accompany the volume just completed with the last issue, shows that we have touched upon a multitude of problems, more in fact than other journals of our class, because we have not only our own affairs to keep straight, but we have allowed ourselves the privilege of discussing from our viewpoint some of the great questions that confront the religious world at large."

The many friends of President W. O. Mendenhall will appreciate the following tribute, an editorial by Victor Murdock in a recent issue of the *Wichita Eagle*, and will rejoice with the management of Friends University that they have been able to command the splendid abilities of so capable a leader: "First in the world is character and personality comes treading on its heels. It is marvelous how indelibly both stamp whatever they are applied to. Take Dr. Mendenhall, over yonder at Friends University. Dr. Mendenhall is a comparatively young man with a clerical slenderness of body that suggests cloistered devotion and a burning black eye that betokens business. He is gentle and dynamic. He writes well, speaks well, thinks straight and is very much in earnest in all his contacts with life. He has been stamping Friends University with his personality. As growth is inherent in him it is inherent in the University from contact with him. The institution is outstanding in its recent growth. Numbers in college classes in residence have increased from 130 to 574. The faculty has grown from twelve to thirty. The endowment has increased seventy per cent. The library has doubled in contents. Growth means addition and addition means newness and Friends University is distinguished by its new things—new

offices, new laboratories, new studios, new auditorium, new library. All these are part and parcel of the vitality of a man who is giving his thought, his energy and himself to an institution. It is a striking and a moving spectacle, by no means the least interesting and elevating in this town."

We are happy to announce that Hanns and Florence Gramm, who came over from Berlin a few months ago, are to remain in this country permanently. A large endowment fund, amounting already to between four and five million dollars, has been established for the general purpose of contributing to better international understanding, and Hanns Gramm has been asked to take the position of director of the foundation—a work that is finely in harmony with his interest and ideals. Having been generously relieved of his duties as head of the federated welfare organizations of Germany, in connection with which they came over here, he has accepted the position and they will establish a home near Philadelphia. Their present address is 624 Crown Street, Morrisville, Pennsylvania.

NEWS OF OUR MEETINGS

The Chairman of the Committee on Board and Lodging for the coming sessions of Western Yearly Meeting, beginning August 17, to whom correspondence by those desiring such accommodations should be addressed, is Madge Heringlake, Plainfield, Indiana.

Pleasant Valley Monthly Meeting of Friends, within the limits of Nebraska Yearly Meeting, recently recorded John R. Bowen, of Benkelman, Nebraska, a minister of the gospel, the requirements of the Discipline in the matter of procedure having been fully complied with.

Lindley A. Wells began pastoral work, July 1, at Bethel Friends Church in Long Beach, California, and may be addressed at 2825 East Tenth Street. With his wife, he came from Seattle, Washington, where for a time he was serving the Reinier Heights meeting which belongs to Oregon Yearly Meeting.

The session at California Yearly Meeting in which the playlet, "How Not to Do It," was presented was opened by devotionals conducted by Winifred Milligan, formerly of Winchester, Indiana. May Benson rendered a pianologue, "The Ninety and Nine," being ably supported at the piano by Bessie Blount. Florence Wiltsie, the President, gave a short prologue before the play and

also stated her desire that all Missionary Societies should be conducted in an orderly and spiritual manner, quoting a familiar saying that "Order is Heaven's first law." The annual picnic of the Long Beach Friends' Missionary Society will be held in Bixby Park on the 15th instant.

President David M. Edwards gave a splendid patriotic message to the First Friends Meeting of Richmond, on July 4. His theme was "The More Excellent Way," and he contrasted clearly and forcefully the way of civilization without Christ and the way of Love as set forth in I Cor. 13. It was a most timely message making for peace and goodwill and challenging all who heard to be loyal to truth and righteousness. The pastor and his wife, H. Clark and Nelle C. Bedford, are spending the month of July with friends in California.

West Glendale Monthly Meeting of Fowler Quarterly Meeting closed a successful tent meeting with Clayton Bowers and his wife of Rose Valley Monthly Meeting, as evangelists. Several gave testimony to receiving definite blessings and the whole meeting was greatly helped. On account of illness, Mrs. Bowers was unable to help during the first week but later her work in conducting the singing was much appreciated. At the last night of the meetings a good free will offering was presented to the evangelist. Several from Rose Valley, Bethel and Lone Star brought encouragement by their presence. Hubert and Audrey Mardock are the pastors here.

SPRING GARDEN STREET MONTHLY MEETING

The last session of the year of Spring Garden Street Friends Monthly Meeting, Greensboro, N. C., was held June 23, 1926. Every Committee appointed for the year made a written report.

The work of Missions, Peace and Prohibition and Religious Education have received attention along with the renewed zeal in Evangelistic work.

The past year has recorded very much of the blessing of the Lord upon his work in this Monthly Meeting and especially of his manifest guidance and his over ruling Providence in the affairs of the church.

During last fall one series of meetings was held in which some were saved and the church realized a special renewal of spiritual life. Later meetings were held in the evenings for one week which resulted in some conversions and the organization of an Evangelistic Club which has done acceptable work with good results in six different meetings of the Yearly Meeting.

The pastor, John Riley, finished his work as pastor, April first, and since that date the ministerial work has been done mostly by members of the Monthly Meeting.

The meeting feeling the need of a pastor has called and secured the services of, Mur-

ray Johnson of Galax, Va., to begin August first, 1926. We believe his work will result in spiritual development in the membership and their service. Some gifts in ministry are being developed which we believe will be of much value to the church in the future.

NEBRASKA NEWS ITEMS

Elizabeth Marsh, Executive Secretary of the Young Friends Board, is spending her vacation with her parents, Mr. and Mrs. Fred Marsh, at their country home near Central City, Nebraska.

Theodore and Estella Foxworthy are spending a short vacation period with relatives in Iowa. Estella Foxworthy taught the class in Missions at the Young Friends Conference at Oskaloosa.

Ralph and Elizabeth Boring with their little son, David, attended the Young Friends Conference at Oskaloosa, Iowa, where Ralph Boring taught one of the classes during the Conference. They will visit with relatives at Detroit, Michigan, and in Ohio before returning to Central City.

The time of the Merrick County Campaign for Nebraska Central College has been extended from June 30th to January 1, 1927. This was done at the urgent request of the County Committee, and of the Chamber of Commerce and Lion's Club of Central City because of unfavorable crop conditions throughout the County this year. The sum of \$23,000 had already been pledged, largely within the City itself, and a splendid spirit of loyalty and of interest in the College manifested. The general feeling prevails that the Campaign can be successfully completed with more favorable conditions and with more time being allowed for the canvass to be made.

SOUTH CHINA, MAINE

Because of the inability of the Trustees of Erskine Academy to agree upon the possible continuation of that school, the local meeting at South China, Maine, is finding itself without a pastor. Neal D. Newlin has been faithfully serving the meeting while devoting a considerable part of his time to being Principal of the Academy. The meeting deeply regrets that it is not financially able to obtain his full time services. He is now open to calls for service, and may be reached at Hollansburg, Ohio, where he is spending the summer. Any Friend feeling a call to come to South China is asked to communicate with Mrs. Mary W. Jones, S. China, Me.

SERVICE COMMITTEE ITEMS

The Textile strikers of Passaic, New Jersey, need clothing—men's, women's, boys' and girls'—and shoes. The American Friends Service Committee will be glad to forward all such articles to the general re-

lief committee in Passaic, New Jersey, when contributions are designated for "The Textile Strikers."

The following facts in regard to the progress of prohibition in the world as collected by the World League Against Alcoholism are informative:

"Prohibition as we know it, exists only in Finland and the United States of America.

"Norway has a modified form of prohibition, that is, spirits over a certain strength are prohibited but wine and beer are allowed.

"Iceland adopted absolute prohibition, but as Spain and Portugal refused to buy fish from Iceland unless that island would admit wines from Spain, they compelled Iceland to modify their prohibition law so as to allow Spanish wines to be imported.

"Most of the Canadian provinces have government sale of liquors. Some allow the sale of beer by the glass; some allow liquors to be sold, not to be consumed on the premises where sold.

"Scotland has a local option law, and a number of parishes have been voted dry. Australia and New Zealand also have forms of local option.

The Moslem world is nominally dry, because Moslems are forbidden to drink alcoholic beverages, but in practice the sale of intoxicants is practically unrestricted.

"Russia has abrogated the prohibition of vodka, which obtained during the World War and some years after. There is now very little restriction on intoxicants in that country.

"The temperance forces in England, Ireland, Wales, Germany, South Africa, and a number of other countries, are making a determined effort to secure local option laws, which would assist them to combat the liquor traffic."

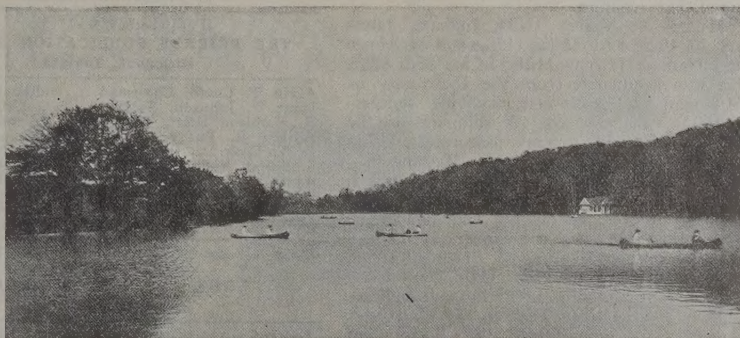
WESTERN YOUNG PEOPLE'S CONFERENCE

The second annual Young People's Conference of Western Yearly Meeting will be held at Russiaville, Ind., July 29, 30, 31 and August 1. The Conference will begin Thursday evening with a sermon by Mary Hiatt of Carmel, Indiana.

H. G. Rowe, Secretary of the Young People's Division of the Indiana Council of Religious Education will give four Training Course addresses. Prof. Lawrence Hadley of Purdue University, will speak twice on Friday, while Norval Webb of Plainfield, Indiana will have charge of the Bible Hour.

Other speakers on the program will be as follows: B. Willis Beede, I. Lindley Jones, Lyman G. Cosand and Olive Charles. Orval H. Cox of Ridgeway, Ill., will have charge of the music and Bernice Hadley of Amo, Ind., will direct the recreation.

A camp fire service will be held on Saturday evening at New London with Mabel Quigg as leader. The closing session on Sunday evening will be a Peace Service. Raymond Myers of Gray Meeting, near



The Westtown Lake

The Westtown School

WESTTOWN offers to a larger degree than most schools a wide variety of out-of-door interests. The school property consists of six hundred and twenty-five acres, comprising farm land, an orchard of fifty acres, meadows and woodland, a valuable arboretum, and a fifty-acre campus. Interest is encouraged in nature-study, botany, forestry, camping and hiking, swimming and canoeing. A sledding track a third of a mile in length, running down through the North Woods and across the lake, furnishes much jolly and invigorating fun through the winter months, while the protection of the tall trees on the south side of the lake affords a satisfactory skating surface much longer than would be expected in our latitude. A gymnasium, swimming-pool, girls' hockey-field, three soccer fields, two baseball diamonds and fifteen tennis courts offer abundant opportunity for the usual competitive games.

The illustration shows a scene on the lake after school hours. The making of canoes is a popular activity in the manual training department.

To learn of other advantages of Westtown write for a catalog to

JAS. F. WALKER, Principal,
Westtown, Pa.

Carmel, Indiana, George Scherer of Union Street Meeting of Kokomo, Indiana, and Ola Hawkins of Vermilion Grove, Illinois, will each give a peace oration, but not upon a competitive basis. The first two speakers represented Wabash and Earlham College, respectively in a state contest. Ola Hawkins was a contestant at Vermilion Grove Academy.

The purpose of this conference is to inspire young people and give them a clearer vision of their task in the Kingdom of God through the Friends church. The young people of Western Yearly Meeting are invited to spend these three days in conference, also pastors and workers with young people.

The Russiaville Friends and others of New London Quarterly Meeting will furnish lodging and breakfast free, and charge a nominal price for dinner and supper which will be served in the basement of the Russiaville church.

Write Richard L. Wiles, Russiaville, Indiana, for entertainment.

KANSAS YOUNG FRIENDS PLAN CONFERENCE

The Young Friends Summer Conference of Kansas Yearly Meeting will be held at Friends University, Wichita, Kansas, August 9-13. All Friends who can include the conference in their plans for the summer vacation are urged to do so. The Committee on Program and Arrangements have much to offer of real merit. Two

members of the faculty of Friends University, Dr. J. H. Langenwalter and Professor John D. Mills, both of the Bible Department, will be on the program, the former to have charge of the Expository Hour each day, and the latter will lead the daily Open Forum. Carl D. Byrd, pastor of Alva Friends Church, Oklahoma, and Vice-President of the State Christian Endeavor Union, will lead in C. E. Methods. The night sessions will be in charge of Herbert L. Huffman, Edmund Stanley, Philip Frazier, Alice K. Barnes and Scott T. Clark. For information or entertainment write Harry E. Cox, 246 N. Athenian. Wichita, Kansas.

INTERNATIONAL SUNDAY SCHOOL LESSON

July 25, 1926

The Passover. Exodus 11:1-2—12:36.
Golden Text: Our passover hath been sacrificed, even Christ. 1 Cor. 5:7.
Devotional Reading: Psalm 91:1-7.
Reference Material: Deut. 16:1-8. Luke 22:1-10. Hebrews 11:28.

Intermediate and Senior Topic: A Memorial Feast.

Topic for Young People and Seniors: The Meaning of the Passover.

Daily Readings

M.—The Firstborn Threatened. Ex. 11:4-10.
T.—Directions for the Passover. Ex. 12:1-11.
W.—The Passover. Ex. 12:21-28.
T.—The Firstborn of Egypt Slain. Ex. 12:29-36.
F.—The Passover a Memorial. Ex. 13:3-10.
S.—Christ our Passover. 1 Cor. 5:6-13.
S.—Safety in Jehovah. Psa. 91:1-7.

Between the Lessons. Filled with the purpose of bringing about a religious revival and a social reform among his people, and

clothed with the divine commission for that task, Moses took leave of his relatives in Midian and returned to Egypt. Here began the magnificent struggle against the forces of paganism in religion and despotism in government. The ten plagues that humbled the Egyptians were incidents in the contest of right against might, of the unseen with the seen; and the right, the unseen must prevail. The last blow, the death of the first-born fell; and Pharaoh not only let the Hebrews go, but even "thrust them out hence." To fittingly and permanently commemorate this natal day of the first nation constituted upon the principles of liberty and equality, a new memorial significance was put into an old pastoral spring festival, just as Christ later clothed the Passover with a still deeper meaning.

Beginning of months. (v.1). Not only a new era, but also a new calendar. The later Jews began their sacred year with this month, "Abib" or "Nisan." This memorial was both religious and national. Why should not our own national birthday be celebrated in a religious spirit? Is God any less in human history now than in Moses' time? May we not render unto God the things that are God's in national affairs as well as in personal?

According to your families. (v.21). This religious memorial was to serve as a means of keeping firm the family and racial bond, which has always been stronger among the Jews than in any other race. The force that united them most strongly throughout their history was their worship of Jehovah. Are we finding the real meaning of Christianity when our religion acts as one of the most divisive factors in American life, instead of the most effective integrating force?

Jehovah will pass over. (v.23). *Jehovah's passover.* (v.27). Moses, having caught something of God's plan for the Hebrews, is trying to arouse them to the consciousness of the divine power in all the events of

their lives. The blood on the houses was not a magical safeguard, but as a sign of the recognition of God's part in their deliverance. Should not we strive today to cultivate such a sense of the nearness, the immanence of God in human life, in the affairs of our daily lives?

Thy sons for ever. (v. 24). *Your children.* (v. 26). No race has been more careful and faithful than the Jews in providing for the religious education of their children. As a result, not only is this festival still observed the most widely of all their religious acts; but, what is even more vital, the Jews have preserved their religion and their racial identity through the most checked career and trying history ever experienced by any race. Do our efforts for the religious education of our children, in home and church, correspond with our claims for the vital, indispensable place of religion in personal and national life? Do we act as though Christianity were better than even the Jewish religion? WENDELL G. FARR.

Wilmington College.

BIRTHS

AZELTINE—At Rowan, Iowa, June 20, 1926, to Leslie H. and Aletha Wood Azeltine, a son, Robert Wayne.

MARRIAGES

COCKS-BAILEY — At the home of the bride's parents, Alfred C. and Minnie M. Bailey, Fredonia, New York, July 5, 1926, under the care of Cornwall, New York, Monthly Meeting of Friends Edna M. Bailey and Rowland C. Cocks, son of Gilbert T. and Mary Addis Cocks, of Cornwall, N. Y.

HULL-STILES—At the home of the bride's parents, Mr. and Mrs. William Briggs, Olcott, New York, October 7, 1925, Agnes J. Stiles and J. Warren Hull of Lockport, New York.

McLAUGHLIN-FISK—At the home of the bride near Unadilla, New York, June 23, 1926, Alice E. Fisk and Thomas E. McLaughlin. William I. Kent, minister.

MORRISON-BENNETT—At the home of the bride's cousins, Mr. and Mrs. L. J. Miles, Cedar Hurst, Oklahoma, June 17, 1926, Mary Minthorn Bennett and Louis Agassiz Morrison, son of Edwin and May Morrison. At home, 65 S. Portland Ave., Brooklyn, New York, after July 10.

ROBBINS-LEWIS — At the home of the bride's parents, Seth B. and Isabel M. Lewis, Richmond, Indiana, July 7, 1926, Harriet R. Lewis and Richard R. Robbins. John R. Webb, minister.

SOLT-GOETZ — At the Friends Meeting-house, Central City, Nebraska, June 20, 1926, Ella I. Goetz and Guy W. Solt. Ora W. Carrell, minister, assisted by J. H. Oehlerking, a brother-in-law of the bride.

WETTERLOW-HULL—At the home of the bride's parents, Mr. and Mrs. John C. Hull, Lockport, New York, Grace Vogan Hull and Godfrey H. Wetterlow.

DEATHS

DILLINGHAM—At Auburn, New York, June 28, 1926, Elizabeth Keates Dillingham, daughter of J. Irving and Sarah Keates Dillingham, and granddaughter of Harry R. Keates of Pasadena, California. She was a member of the 1926 graduating class of Earlham College. Interment at Fort Hill cemetery at Auburn.

KINSEY—At the home of his daughter, Mrs. Walter V. Reid, Richmond, Indiana, July 4, 1926, Thomas E. Kinsey, aged 79 years. The influence of his life was widely felt in his religious activities. He was a member of Friends almost all his life, taught the Bible class for many years at the White-

water Meeting and also served as clerk. Besides his daughter, two sons, Frank E. of Princeton, Indiana, and William E. of Richmond, survive him.

MILLS—At Valley Mills, Indiana, January 10, 1926, Seth Mills, eldest son of Abner and Hannah Furnas Mills, in his 85th year. He was graduated from the University of Michigan and practiced medicine successfully for many years. A minister of the Gospel, he held several pastorates within the limits of Western Yearly Meeting.

REEVES—At Louisville, Kentucky, July 1, 1926, Morris Reeves, son of Harry B. and Eva N. Reeves, Richmond, Indiana, in his 31st year. He was a member of White-water Monthly Meeting of Friends. Interment at New Burlington, Ohio.

TEST—At his home in Richmond, Indiana, July 6, 1926, Oliver Test, in his 92nd year. A birthright member of the Society of Friends, he was a pioneer in the manufacturing business in Wayne County. Interment in Earlham cemetery.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA

Friends Meeting, Ralph H. Bering, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940. Church Phone, Euclid 4088.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Cal. 6407 W. A cordial welcome to all out-of-town Friends.

WANTED

Young Married Couple, September 1st, to farm 90 acres rich land 15 miles from Indianapolis on paved road and near village. Good buildings, electricity, silo, tractor. Will hire, rent on thirds or fifty-fifty. Splendid opportunity for an energetic couple. Address A. B. % THE AMERICAN FRIEND.

FOR SALE

A farm of 159 acres in Clarke County, Iowa, near Smyrna Friends Church. Good soil on which crops have been well rotated; eight-room house, large barn, good out-buildings; plenty of fruit. If interested write JOHN H. SHERMAN, Weldon, Iowa, R. 1.

FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see A. W. LEONARD, Route 1, Box 54 Roseville, Calif.

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John 3-7

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Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES,

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